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### CONTENTS

Vol. 10 The Catholic Library World								No. 5			
"Let Your Light Paul Martin-l		Men"				٠	٠				147
The Library and Social Movem Sister M. Flor		s.U.	*	٠		٠			٠		153
Catholic Book P United States Sister Mary S			P.								159
Editorial Page						*					163
News and Notes											165
Cataloging and Rev. Thomas		Notes						٠.			169
New Books .		٠.									171
Book Reviews											173

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### "Let Your Light Shine Before Men"

By PAUL MARTIN-DILLON, Director Bureau of Information, Washington, D. C.

It is our privilege to present a description of the work of the newly organized Bureau of Information, written by its director who has had a great deal of experience in journalism and book publishing. We ask our readers to note the way in which they can cooperate with the national Bureau and with its diocesan affiliates.

It has been said many times that if St. Paul the Apostle were alive he would be a newspaper man. By this is meant that he would avail himself of those modern media through which the written word reaches a vast audience scattered throughout the world. Saint Paul never saw a printing press and even though the Holy Ghost had inspired him with a knowledge of those things which Our Lord had commissioned His Church to teach mankind, it is likely that Saint Paul never dreamed of a newspaper. However, he utilized the written word as much as he could within his limitations, and we know that during the time he was in prison and unable to preach the Gospel of Christ, he spent much of his time writing epistles to the members of the various churches he had founded. From these epistles we have drawn no small part of our Catholic theology as well as rules of discipline which apply to the Church today just as they did nineteen centuries ago.

Although the first book ever issued after the invention of the printing press was a Catholic Bible and countless numbers of books on Catholic subjects have been coming from the presses of the world ever since, the Church has been hesitant to avail herself of the opportunity to make its teachings and her viewpoint on important questions known to those outside her own fold by using the columns of the purely secular press for this purpose. It is true that in virtually every part of the world Catholic newspapers, magazines and other periodicals have been more or less plentiful, but it is equally true that except on rare occasions Catholic literature of this kind is virtually unknown to non-Catholics. One American bishop who has devoted years to the problem of making the Catholic press better known, is authority for the statement that Catholic newspapers and magazines go into only about half the Catholic homes of America. This same bishop has likewise expressed his disappointment that we Catholics have not been able to get our answers to current calumnies directed against the Church before the hundred million or more people who are not of our fold.

"We have acted too long," he says, "on the theory that if the Catholic press nails a lie, it is nailed—nailed for the country—when as a matter of fact, it is nailed only for that one-half of the Catholic body, and less than one-half, that reads our Catholic papers. The other one-half never learns of it and the other one hundred million outside of the fold do not hear about it at all."

There is no denying that a spirit of paganism has been manifesting itself throughout the world within recent years in a manner that gives grave concern to those who know that Christian morals must form the basis of all true and lasting civilization. Time was when both Catholics and non-Catholics were agreed upon the Ten Commandments as the correct rule of life and when the observance of common decency was expected no matter how much people might differ in matters of theology. But today all that has changed and a thousand fantastic theories of life, most of them growing out of a disregard for all idealism and a worship of materialism, have come into being. Nothing remains except the doctrines of the Catholic Church and unless these doctrines are impressed upon the minds of men, unless the certitude of the Catholic philosophy of life is again given precedence in world affairs, all will be chaos.

Never have the enemies of religion been so bold as they are at present. There is a movement on foot which, augmented in many ways, is seeking to dethrone God, to tear out of the hearts of men all love of God, and while the brotherhood of man is being preached on all sides it is a brotherhood which denies the Fatherhood of God. It is only natural that such a movement should be definitely antiCatholic for the Catholic Chuch is recognized even by her enemies as the one great bulwark of religion. We Catholics may consider it a compliment that our faith is thus assailed for it is an open recognition of our strength and of the importance of the position we occupy in the world of religion.

However, it does not necessarily follow that the Church must submit to a virtual martyrdom in this time of trial. Our Lord, during His earthly ministry, told His Apostles what He expected of them when He bade them to go forth and teach all nations. It was as teachers that Christ sent His Apostles into the world and the teaching office of the Church has never ceased to exist. The Church must teach today as it did 1900 years ago and if men in their hardness of heart refuse to gather in the churches and to hear the word of God preached by those ministers who are the successors of the Apostles, then God's word must be broadcast that all who run may read.

If the Catholic press is reaching only half of the Catholic people of the United States and virtually none of the non-Catholics, then the Church must make use of the secular press which enjoys wide circulation among all classes. It is matter of common knowledge that those who are representative of all the heresies rampant today are making free use of the columns of the secular press to spread their doctrines. All the cults, all the movements-whether social or economic or political-that would destroy the established order and break down public morale, air their views in the common forum of the secular press. It is apparent to all that the time is ripe for the Catholic Church to seek this same forum, that her teachings may become known to those

who know her not and that the false statements of her enemies may be authoritatively refuted.

It is in part to fill this need that a Bureau of Information has been brought into being by the Hierarchy of the United States as a part of the executive department of the National Catholic Welfare Conference at Washington. The establishment of this bureau was authorized during the autumn of 1937. The bureau was organized by the Administrative Board of the National Catholic Welfare Conference in the spring of 1938. At that time a director was named and the new bureau formally opened on August first.

The function of this bureau is twofold. It is both informative and corrective. It is informative in that it makes known the Catholic viewpoint on doctrinal matters especially as these are related to the questions of the day, whether social, economic or religious. In its correctional work, the bureau corrects—mildly or vigorously as the case may demand—those false and misleading statements about the Catholic Chuch which so frequently appear in the public prints and are inspired either by a lack of knowledge on the part of the writers and editors, or maliciously by those who would willfully deceive in an effort to place the Chuch in an unfavorable light.

It must not be assumed from this that the Bureau of Information consists only of a little group that occupies an office in Washington. It is, in fact, nation-wide in scope, for in virtually all the dioceses of the United States the Most Reverend Bishops have appointed diocesan directors of information who cooperate with the central office and handle situations that arise locally within the confines of their

own jurisdictions. But the diocesan directors do not work alone, for just as soon as the organization of all units of the Bureau of Information is completed, diocesan directors appoint committees of laymen, especially chosen for their fitness, to whom they delegate certain phases of the work at hand.

Press relations will form an important part of this work. It has been stressed on many occasions since the central office was established at Washington that with few exceptions newspaper editors are fair minded men who are not only willing to print Catholic news, but anxious to get it. It has likewise been pointed out that many of the false statements concerning the Catholic Church which appear in the columns of the daily newspapers are the result of lack of knowledge on the part of those who are assigned to cover Catholic events. It will be the purpose of diocesan directors and their lay auxiliaries to establish friendly contacts with the secular press in their own communities, to furnish the newspapers with news of Catholic interest and to be sources to which editors and reporters may turn when in need of authoritative Catholic information.

If friendly relations of this kind are established, the matter of bringing about the correction of misleading statements will be comparatively easy. It will be the duty of various lay committees in each diocese, under the direction of the diocesan directors, to keep an eye on the newspapers and magazines for statements which are untrue and to bring such statements, together with a statement of the facts in the case, to the attention of the editors concerned.

These lay groups will likewise interest themselves under the supervision of their

diocesan directors, in the distribution of pamphlet literature. The fact cannot be overlooked that almost since the invention of printing, the pamphlet or tract as it was known in an older day, has played an important part in the formation of public opinion. More pamphlets are being published today than ever before and they are being used to disseminate knowledge, both good and bad, on a wide variety of subjects. The Church has ever been mindful of the importance of pamphlets and here in our own country a large number of agencies are bringing them forth by the hundreds every year, not to mention a large number that are published either privately or by Catholic bodies which issue pamphlets occasionally.

It is not an exaggeration to say that if a person kept abreast of all the Catholic pamphlets that are published in this country alone he would receive a liberal education not only in those matters which are doctrinal in that they are de fide, but would likewise have the complete viewpoint of the Church on virtually every question of human interest. However, despite the flood of pamphlets that are being brought forth at the present time and have been brought forth in the past, this useful and informative literature does not enjoy the circulation it deserves and should have if we are to bring Catholic opinion before those who are outside the Fold and who have been led astray by that false philosophy of life which is at the root of all present-day evils whether religious, social or economic.

As it is a primary function of the Bureau of Information to make Catholic truths and the Catholic viewpoint known to those foreign to it, every means must be used that this end may be realized. This can be done to a certain extent through the medium of the daily newspaper, but this method has certain limitations which cannot be overcome. The daily newspaper for example, cannot present strictly doctrinal matters except in an incidental way, nor can the newspaper devote to such matters the space they require if they are to be explained adequately. With the pamphlet it is different and those publishing and circulating literature of this kind have no censorship with which to contend.

The question of how best to proceed to secure adequate distribution of Catholic pamphlets in those places where they will accomplish the greatest amount of good will naturally have to be solved in part by diocesans directors of information according to conditions existing in their own dioceses. However, what the Central Office has called "The Buffalo Plan" and which is being put into effect under the inspiration of Bishop Duffy of Buffalo may be taken as an example of what can be done along this line. "The Buffalo Plan" has been formulated since the Bureau of Information was brought into being and forms a definite part of its work.

Under this plan the lay groups serving as auxiliaries to the diocesan director play an important part. In fact, in Buffalo, the Most Reverend Bishop has chosen a layman as the moving spirit of an organization which makes pamphlet distribution its one objective, and a central office will be maintained with a full time secretary in charge. This office will purchase pamphlets for distribution to the pamphlet racks established in every parish church. Distribution service will likewise be handled by the diocesan office which will have a truck for this pur-

pose. Pamphlet racks will be carefully tended, the pamphlets will be changed frequently and a special effort will be made that the pamphlets displayed may be timely and give the Catholic viewpoint on those questions of the day which figure prominently in the columns of the daily papers. It is likewise planned that Catholic pamphlet racks shall be placed in stores, railroad stations and other places where the non-Catholic public will have the opportunity to obtain them.

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Augmenting this general plan of pamphlet distribution the Central Office of the Bureau of Information in its manual of instructions for Diocesan Directors has stressed the importance of placing Catholic pamphlets in the hands of the editors of secular newspapers and opinion forming magazines. It is pointed out that not a day goes by but that the newspapers are dealing, either as straight news or editorially, with topics upon which there is a definite Catholic viewpoint. All too often the public at large has a distorted idea of those things which are making for world chaos simply because it is ignorant of the sane philosophy of life which comes from proper religious knowledge. The vast majority of American secular newspapers are published and edited by men who know little or nothing of Catholic teaching. Because of this these men hold erroneous ideas of their own or are easily misled by those propagandists who preach a so-called "freedom" without understanding that real freedom comes only from Truth.

One can take any issue of a daily newspaper and find in its columns many vital topics which are set forth in a manner contrary to Catholic teaching on the same subject. One can likewise take the Index to American Catholic pamphlets and find that there is a pamphlet—perhaps several of them—treating these same subjects from the Catholic viewpoint. Heretofore such pamphlets have been read only by Catholics and newspaper editors have gone on publishing news inspired by propagandists without knowing that the question at hand had been considered and solved long since by the Catholic Church. Surely nothing could be more effective than to keep newspaper executives supplied with Catholic pamphlets treating subjects having current news value.

These pamphlets should go to newspaper publishers and owners since after all it is within their power to dictate the policies of their own papers. Such pamphlets should go to chief editorial writers, for to them is delegated the task of expressing the opinion of the paper on all important questions of the day. Managing editors, news editors and even city editors should be supplied with pam-These men edit the news as it phlets. pours in from all corners of the earth and if they were informed as to the proper viewpoint on the news they handle they could prevent much of that "news coloring" which now gets into print because writers themselves are either biased, ignorant, or the tools of propagandists who do not hesitate to distort Truth that their own purposes may be served.

Pamphlet distribution of this kind would virtually be impossible if it had to be handled entirely from a national office. However, under the set-up of the present Bureau of Information with a director appointed by the Most Reverend Ordinary in charge of activities in each diocese and with this director aided by committees of interested laymen, the task

becomes comparatively simple. It is the hope that the time is not far distant when every newspaper editor in America will be kept fully supplied with Catholic information which will enable him to see whether or not the news dealing with Catholic matters that reaches his desk is being colored for propaganda purposes.

No one is in a better position to assist the Bureau of Information in its task of making Catholic truth better known than are Catholic librarians. By Catholic librarians is meant those who are in charge of definitely Catholic libraries, whether these are connected with colleges, high schools, parishes or organizations. Likewise those Catholics who occupy staff positions with public libraries are included. The librarian trained in the use of books which, after all, are the tools of knowledge, can be of great assistance in solving through research many of those questions which arise and demand authoritative solution. It is a lamentable fact that many young persons of school or college age have little or no knowledge of where to turn when in search of material on some Catholic subject. The Director of the Bureau of Information at Washington has been astounded many times during the last few months by some letters that have reached him asking for information. He has, for instance, received letters from school teachers who seemed unaware that they could have found the answers to their questions by consulting the Catholic encyclopedia in their own school library. Others have never heard of such a common reference work as the Official Catholic directory or of that handy little volume so crowded with facts which is called The Franciscan almanac.

If Catholic librarians, especially those in charge of school libraries, would only

consider themselves as missionaries and make it their apostolate to teach students -and faculty members-some of the elementary principles of research which would lead to a better knowledge of things Catholic they would be making a vital contribution to the work which the Bureau of Information is endeavoring to Likewise the Catholic librarian do. should see to it that Catholic books treating those questions which are matters of everyday discussion are prominently displayed on the delivery desk or elsewhere as constant reminders that information is near at hand. Catholics who are employed in public libraries should make it a point to acquaint themselves with the Catholic books to be found in the stacks of their particular library and if they are at all in a position to do so, to get some publicity for these books.

With Lent approaching nothing could be more fitting than a list of well chosen books for Lenten reading. It has been the experience of the present writer that some librarians - even Catholics - consider only devotional books or pious biographies as suitable for the Lenten period. Such an idea is entirely erroneous for any book that sets forth the viewpoint of the Church on any subject could be read with profit during Lent as at any season of the year. The average daily newspaper would be glad to publish as a feature story such a list of books with the information that they are available at the public library. However, it may be well at this time to sound a note of warning to safeguard against an error made by a well meaning non-Catholic librarian in a sizeable mid-Western city a few years This librarian thought that books for Lenten reading were in order and at great pains compiled a lengthy list. She

(Concluded on page 164)

## The Library and the Catholic Social Movement: An Experiment

By Sister M. Florence Walsh, O.S.U., Librarian Ursuline Academy, Springfield, Illinois

From time immemorial there have been recurrent periods of stress in the world—periods filled with evils which have seemed too great to be remedied; yet, in each era great men have arisen to counteract the evils of the age, thus proving that history does repeat itself. In our own day, no different elementally from other centuries when ethical standards were at a low ebb, we find a great leader in Pope Pius XI, who has given new impetus and a new name to a movement that, from the beginning, has been the heart of the Catholic Church—the Catholic Social Movement.

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The Sovereign Pontiff has laid much emphasis on the fact that the production of a good social order today, perhaps more than ever before, must normally be the work of the laity under the guidance of the clergy. In the now famous Quadragesimo Anno, His Holiness urges the clergy "to make opportune use of the powerful resources of Christian training by instructing youth, by founding Christion associations, by forming study circles on Christian lines".

In response to this challenge of our Holy Father there have arisen on all sides study clubs, Catholic labor associations, vitalized youth movements. That we have a realization of the danger of postponing Christian social formation until maturity is reached, and of the necessity of beginning it in all earnestness with the

young people of school age, is proved by the splendid examples which the French JOC and our own CYO and CISCA present. The value of these and similar movements will be admitted only when their results are positive and practical; when they spread and diffuse that spirit which makes them live.

It was the hope of obtaining just such practical results, that one of our nuns organized last summer a five-weeks' course in Christian Social Living. was open to girls of high school age, and was designed especially for those who had not had the benefit of a Catholic education. Its aim was to help our young people to meet the problems of this modern and complex age, and to train them for leadership in their own parishes and in the community. Because this course seems to the writer a unique contribution to the social movement, and because, in the opinion of the nun in charge of the class, the contribution of the library helped more than anything else, it is the purpose of this paper to show how the library functioned in this social program. In particular, we shall try to show how the reading of specific books was motivated.

The regular library procedure was put—as H. W. Wilson would say—"on a service basis"; that is, the restrictions usually placed on the use of library materials were made less binding. This does not

mean, of course, that books were not charged to borrowers, but, that no loan period was designated, and no fines were imposed. Periodicals, contrary to the usual regulation, were placed in circulation. This procedure was made possible, without havoc to the magazine files, by gifts of duplicate copies from interested friends. Pamphlets, too, were displayed and needed no motivation to encourage the reading of them, since such titles as Pardon my manners!, Don't say it!, Has life any meaning?, are sufficiently catchy to arouse curiosity regarding them. Books recommended for the course were exhibited and placed on reserve shelves but the entire collection was open for browsing and borrowing.

Mindful of the old saving "You can lead a horse to water, but you can't make him drink", the instructor devoted part of each lecture period to a brief description of three or four books. As a basis of selection, we followed the standards set up by the Cardinal Hayes Literature Committee for inclusion in their quarterly publication, The Book Survey: the book must be worthy of a mature intelligence; it must not offend the Christian sense of truth or decency; it must bear all the marks of good literary craftsmanship. The books described in class had been chosen because of their close relationship with the unit under discussion. However, reading was not limited to the particular books relating to that unit. No attempt was made to draw hard and fast lines between the units, and as can readily be seen by scanning our list, practically every book could be equally well placed in several units.

The introductory unit on literature was designed as an overview of the entire course. Many of the girls in the class

had had no previous contact with a Catholic library, and they expected, perhaps not unnaturally, to find only "wishywashy", "goody-goody", "holy-go-pious" books. Picture if you can their wideeyed amazement when they learned that we do not approve of such reading; that we do not even have such books on our shelves, and that we consider The Citadel<sup>1</sup> and the Gulbranssen books<sup>2</sup> Catholic in this-that they are based on truly Christian principles. In The Citadel, Dr. Cronin has given us two splendid characters, Andrew Manson and his wife Christine. After meeting these in the book, girls will make Andrew a yardstick whereby the "boy friend" may be measured; and Christine will become their mirror in which they can see themselves as faithful and devoted wives in the future. Girls do not feel that they are thereby placing an impossible ideal before themselves, for they realize that Christine is actuated merely by natural virtues, whereas Catholic girls have the additional supernatural assistance of divine grace and all the helps of a Catholic life.

The very unusual theme of a recent Catholic book—that a supposedly dead man can return to life after having been buried for four hundred years—was sufficient to rouse the girls' interest in *Brother Petroc's return*<sup>3</sup>. Brother Petroc "shows up" our modern life—and not always to our advantage! Girls who are accustomed to regard themselves as vastly superior to those who lived in medieval times—those days when knights were

<sup>1</sup> Cronin, A. J. The citadel. Little, 1937. 401p.

<sup>2</sup> Gulbranssen, Trygve. Beyond sing the woods. Putnam, 1936. 313p.

Wind from the mountains... Putnam. 1937. 412p.

<sup>3</sup> Catherine, St. M. Brother Petroc's return... Little, 1937. 249p.

bold—gain something from the book mirror which shows us to ourselves as others see us!

How the girls loved The Spanish lover!4 It is, as you know, the fictionized biography of Don John of Austria, with the battle of Lepanto as its most exciting The title is romantic, you may say. Granted, but it's so much more than that, the book is! The magic of Lepanto, immortalized in Chesterton's martial ballad, seizes the youthful reader.

> Love light of Spain-hurrah! Death light of Africa! Don John of Austria Is riding to the sea.

A romantic girl thrills to the sound of these stirring lines.

You will not be surprised to learn that after the books had been described to them, all seventy girls descended like an avalanche upon the librarian at the close of the period. Each knew what book she wanted to read and was determined to be satisfied with no other. What a challenge to the librarian! She must convince at least sixty of the girls that some other book was quite as exciting, as intriguing, and as colorful as the desired title. For example, the third girl who requested The Spanish lover and who had to be told that the two copies were already in circulation, was satisfied when she learned there was another book which told even more about the romantic Don Though she had declared she "couldn't stand" biography, she eagerly took Yeo's Life of Don John.5 What is more to the point we are trying to make, she returned it next day with the enthusiastic comment: "It's the best book

I ever read. Sally Ann wants to know if she can have it next."

In order to "rate"—to use the parlance of our boys and girls-must every novel conclude with some variation of the old "they married and lived happily ever after"? We think not. Even our younger readers are likely to change their opinion when they read Antonio,6 a spiritual love story.

René Bazin's Magnificat,7 if read thoughtfully, can make our young folk see that earthly happiness must frequently be sacrificed in order to insure happiness in the life to come. Not all lessons in unselfish conduct are thrown away on our modern youth!

The second unit undertook the discussion of Christian Social Life in the home and in the school and showed how young people can employ their leisure time profitably.

If we long to take our recreation in foreign travel, but are prevented-as most of us will be-we can at least vicariously enjoy a trip abroad with Father Lord. We may stop at the old world ports of Italy during the inspiring days of Holy Week; we may see the places and people of Germany, France, and England far more accurately than were we escorted by a tourist's guide. In Ireland we may come to know what is meant by the liberty of the children of God. The passage is cheap, the hardships are none, the joys are innumerable when we travel through My European Diary. 8

In My Unknown Chum,9 we may continue our journey with no fear of being exploited, for we shall seek out the little-

<sup>4</sup> Spearman, F. H. The Spanish lover. Scribner, 1930.

<sup>5</sup> Yeo, Margaret. Don John of Austria. Sheed, 1934.

<sup>6</sup> Oldmeadow, E. J. Antonio. P. Reilly, 1934. 509p.

Bazin, René. Magnificat. Macmillan, 1932. 244p.
 Lord, D. A. My European diary. Queen's work, 1936.

<sup>9</sup> Fairbanks, C. B. My unknown chum, Aguecheek. Garden City Pub. Co., 1934. 387p. (Star books).

known places. We shall enjoy a quaint companion who sets a true value on life and humankind. We shall learn to love historic Boston as well as "gay Paree", and we shall find that milk has taken on an added flavor since we have learned to know it as "that fluid without which custards were an impossibility"!

You will probably question our inclusion of Mr. Blue10 at this point, but with the class discussing recreational activities, the movies and the Legion of Decency naturally enter the picture. If you recall that Mr. Blue went to Hollywood to write scenarios, you will understand why the book was recommended to the girls. Though this book is filled with improbable and fantastic situations, though we may regret that there is not a Mr. Blue to brighten our lives with gay-colored balloons, we cannot fail to be fascinated by the freed and joyous spirit of the man who dwelt on the top of a New York skyscraper-and whom we might call the originator of the modern penthouse.

The class were invited to meet two The first was Ellen unusual women. Ewing,<sup>11</sup> wife of General Sherman. In her we see the truly valiant woman. "The heart of her husband indeed trusted in her", for did he not say that it was Ellen's devotion and trust which carried him through the discouragement and despair of the war? "Her children - eight of them - called her blessed." "She girded herself with strength" - which enabled her to say her flat when God called to Himself one of her children. A year later we live in spirit with her through her long nights of watching at the bedside of her infant son, while we share her anxiety for the whereabouts of her

husband, who, unknown to her, was making his famous march to the sea. But she really becomes an intimate friend when God asks a second sacrifice of her and she lays her baby in the shadow of the golden dome of Notre Dame—that glorious dome, the sight of which can thrill any Catholic to the core! Having met this valiant woman, the girls were led to see the truth of Miss Coudenhove's words, "We are not human enough to be saints", and to realize that the essential quality of nobility of character is human-ness.

Then we read in The Nature of Sanctity12 about another woman in whom grace found a fertile natural soil where it took root and bore a hundred-fold, so that today we call this very human woman St. Elizabeth of Hungary. Can we doubt that she was made of common clay, that she was flesh and blood even as we, when we see her passionate love for her husband, and her intense devotion which prompted her to follow him when he rode off to the Crusades, "since the might of her suffering constrained her to forget the world and be with him"? Oh, "how much more human feeling, flesh and blood she had than most of us would dare to have!"

In the play, Sanctity,<sup>13</sup> Violet Clifton employs rhythmic prose and poetry to portray the same theme. Girls find the human romance in Sanctity a fascinating study.

Living the Christ-life through the Mass as the center of all our daily activities was the subject for the third unit. This included such phases as the following: a realization of our membership in the Mystical Body, personal sacrifice in union

Connolly, Myles. Mr. Blue. Macmillan, 1928. 152p.
 McAllister, A. S. Ellen Ewing, wife of General Sherman. Benziger, 1936. 379p.

<sup>12</sup> Coudenhove, I. F. The nature of sanctity. Sheed, 1933.

<sup>13</sup> Clifton, V. M. Sanctity. Sheed, 1934. 125p.

with the sacrifice on Calvary, Baptism and divine adoption, supernatural charity practised through the spiritual and corporal works of mercy. When we began to select the books for this unit, our first thought was that there would be nothing to include except doctrinal works. However, it was amazing to find how many titles might well be applied to one or other of the phases, for more books were placed in this unit than in any other!

Since the class was under the instruction of an Ursuline nun, they were eager to know something more about this order. In Mere Marie of the Ursuline14 they read of the heroic struggles which are common to all pioneers, and which were not lacking to the first nun in North America. Those of the class who were attempting to learn a foreign language, felt a common bond with her when they read about her studying the Indian tongues in spite of the fact that-as she expresses it-the words rolled around in her head like stones, and bruised it. On her arrival in Quebec we see her kneel and kiss the ground made sacred by the zeal of confessors and the blood of martyrs, and we see that same devotion continue despite the rigors of the climate, the privations of the life, and the horrors of war. Mere Marie has indeed extended the Mystical Body, for her influence touched not only her contemporaries, but continued through her daughters, in ever-widening circles like the ripples created by a pebble dropped into the water. Even girls who have had little Catholic education like this biography.

The beauties of our faith are dramatically depicted in Ghéon's Comedian15 in which an intended derision of Christianity becomes a channel for grace. In a mock baptismal ceremony the scales drop from the eyes of the hero Genesius, portraying the part of Adrian, a converted Roman officer, and he proclaims, "I am Adrian no more and yet I am Adrian. I am Genesius now and yet I am Genesius no more"-a paradox which the audience refuses to understand. The intensity and swift movement are maintained throughout the play so that we are completely numbed by the callous indifference of Diocletian as, blind to the things that have been wrought before his eyes, he remarks in the closing line: "It has been a tiring day. I must go home and water my cabbages." The girls read this play with breathless interest.

Supernatural charity practised through the spiritual and corporal works of mercy has produced, even in our own day, saintly souls. Immediately two names leap into our minds-Father Damien and Rose Hawthorne Lathrop. "As long as you did it to the least of these, you have done it unto Me." Father Damien found his "least of these" among the lepers on faroff Molokai, while Rose Hawthorne Lathrop, afterwards known as Mother Alphonsa, though laboring at home, worked with an equally repugnant disease in caring for those suffering from cancer. Damien the Leper16 and Sorrow Built a Bridge<sup>17</sup> are tremendously stirring accounts of their heroism. The girls who read these books laid them aside with a justifiable pride that they are members of a race and a creed which have produced such noble beings.

Joan of Arc has long been symbolical of bravery in woman-kind, but she stands

<sup>14</sup> Repplier, Agnes. Mere Marie of the Ursulines. Garden City Pub. Co., 1937. 314p. (Sun dial book.) 15 Ghéon, Henri. The comedian. Sheed, 1933. 95p.

<sup>16</sup> Farrow, J. V. Damien the leper. Sheed, 1937. 230p. 17 Burton, Katherine. Sorrow built a bridge; a daughter of Hawthorne. Longmans, 1937. 288p.

not alone, for we find her counterpart in Italy in Catherine of Siena. In the face of medieval convention, the tempestuous, war-torn city of Florence elected her as their papal legate to the court of Gregory XI on Avignon. Once in Avignon she never stopped until in the face of universal opposition she compelled the pope to return to Rome. A few glimpses of that glamorous triumph are depicted in Catherine the Valiant. 18 Since for five centuries she has been an inspiration to women the world over who long to accomplish things, and since her capacity for suffering and her singleness of purpose have had few parallels, we seek the dominant force in her life, and find it crystallized for us as Love, divine eternal Love, for her answer to the query, "Tell me truly, Mother Catherine, have you never been in love?" is "Margherita mia, I have always been in love!" Did the girls thrill to this noble sentiment? They did, indeed!

In Unit Four we are confronted with a problem which is becoming increasingly serious — Communism. In Sinclair Lewis' words we are tempted to think "It can't happen here", and we are not seriously concerned about those places where it is happening; for Russia, Mexico, and Spain seem so distant, so remote. Silver Trumpets Calling<sup>19</sup> gives us so vivid a picture of life in Soviet Russia that Communism becomes a real, a vital threat. In spite of the improbability of the plot-the girls apparently did not object to this-we are held by the spirit which pervades the story and we find ourselves, long after we have finished

reading it, repeating many times, "Savior of the world, save Russia."

Storm-Tossed<sup>20</sup>—both the novel and the drama—will make us feel that it can happen here, for in a typically American set-up the war between Communism and Catholicism is portrayed. We see quite clearly the contrast between the hatred which motivates the Communist and the love which fills the heart of the Christian.

In Mexican Martyrdom,<sup>21</sup> another book recommended to the girls during the summer course, we have an interesting account of events in that persecuted country. We meet the true Mexican and find that in our mental picture of him we have sadly erred. We admire the intrepid courage of a Father Pro, while we abhor the despicable cowardice of a Calles. We are grateful for our American heritage of freedom which is denied the inhabitants of the country below the Rio Grande.

God's Jester<sup>22</sup> while it does not give us such a complete view of the Mexican situation, nevertheless introduces us personally to the naive Father Pro, one of the most irresistible among the thousands who have died in Mexico with the battle-cry of the persecuted on their lips, "Viva Cristo Rey". How Catholic the book is, and how interesting to the girls, who have, perhaps, not met too many valiant Catholics!

In Unit Five the topic discussed was etiquette. Though Emily Post remains the accepted authority in the field, Boy Dates Girl<sup>23</sup> gives a more practical and palatable presentation—and one filled (Concluded on page 170)

<sup>18</sup> Nagle, Urban. Catherine the valiant. Longmans, 1931.

<sup>19</sup> Borden, L. P. Silver trumpets calling. Macmillan, 1931. 470p.

<sup>20</sup> Lord, D. A. Storm-tossed. Queen's Work, 1936.

<sup>21</sup> Parsons, Wilfrid. Mexican martyrdom. Macmillan, 1936. 304p.

<sup>22</sup> Blount, M. M. God's jester; the story of Father Pro. Benziger, 1930. 226p.

<sup>23</sup> Head, Gay, pseud. Boy dates girl. Scholastic, 1937.

## Catholic Book Publishing in the United States

(Continued from January, 1939)

By SISTER MARY STEPHANA CAVANAUGH, O.P.

[The two previous installments (April, 1938, and January, 1939) described the early publishers of Philadelphia, Lancaster, Pittsburgh, and Ebensburg, while this part covers those of Baltimore, Georgetown, Washington, and Boston.]

#### BALTIMORE

The earliest Catholic publication in the city of Baltimore was La Journee du Chretien, Sanctifiee par la Priere et la Meditation. Nouv. ed. Baltimore, W. Pechin, 1796. The choice of the French language was due to a rather large colony of French Catholics, Acadian exiles, in Baltimore. Among the works published by John Hayes between 1794 and 1802 was the Ordo Divinii Officii Recitandi ... 1795. After 1795 the Ordo was probably printed each year in the United States. Since all of the surviving publications of this publisher were connected with the Catholic Church, we may conclude that he was a Catholic; his Latin and French imprints have pointed to a higher level of education than was possessed by most printers of the day, or a sufficient financial position to see such works through the press. John Hayes' publications supplied an absolute necessity of the Church in America.

Michael Duffey and John West Butler added several doctrinal and devotional titles to the list of Catholic Americana but little is known of their lives. Bernard Dornin, previously mentioned,<sup>34</sup> acted as bookseller and publisher in Baltimore from 1809 to 1817, when he removed to Philadelphia. He published the *Ordo* from 1810 to 1815 inclusively, as well as a number of other Catholic works, such as a one volume edition of Butler's *Lives of the Saints*. Dornin was a zealous Catholic and energetic publisher who enriched the American Church by issuing works formerly to be obtained only from Europe.

Fielding Lucas Jr., born in Fredericksburg, Virginia, in 1781, was one of the outstanding Catholic publishers of his time.35 Among his publications were the Bible, two different editions of the New Testament, and a Missale Romanum (1835), the earliest octavo missal published in the United States. Besides his fame as a publisher of prayer books of various sizes and contents, he was almost the first, if not the first, Catholic to publish books for children. Fielding Lucas, Jr., was a public-spirited man, serving on the city council for many years, on the board of directors of the Baltimore and Ohio Railroad, and on several building commissions. Although he had followed the services of the Catholic Church for many years, he did not formally accept the faith until his last illness. He died

<sup>34.</sup> Catholic Library World (January, 1939), 125.

Information concerning Fielding Lucas, Jr., unless otherwise stated is from Metropolitan II (1854), 258.

March 12, 1854, nine months before his son, Fielding Lucas, III, whose exact connection with his father's business is difficult to determine.

In 1837 John Murphy<sup>36</sup> began a publishing business which exists today under the direction of his son and successor, Frank K. Murphy. Born in 1812 in Omagh, County Tyrone, Ireland, John Murphy came to America with his parents in 1822, established a printing and stationery concern in Baltimore in 1835 and two years later entered the publishing field.

Murphy's publishing business differed somewhat from that of the men who had preceded him. It is true that he also published, as they did, Bibles, prayer books, devotional and controversial works, but by the time his business was well established, the original metropolitan See of Baltimore had been divided many times and seminaries had been founded in different sections of the country. Murphy undertook the publication of the theological works necessary for curricular instruction in such institutions, works which had no appeal whatever to his ordinary Catholic public, and he met the loss on such works by his profits from more popular publications and school texts for an increasing number of Catholic educational institutions. Since the secular publishers of the day practically refused manuscripts by Catholic authors and since it would be unreasonable to have expected them to publish theological tomes, Murphy's assistance in this period of our Church history can scarcely be overestimated. He published works by our native Catholics, chiefly ecclesiastics as Bishop England,

Bishop Kenrick, two Bishop Spaldings, and Cardinal Gibbons, to mention only a few. He enjoyed the personal esteem and friendship of these prelates and might often in his later years have been seen taking his almost daily walk with his friend and pastor, Cardinal Gibbons.

Murphy also republished works by outstanding Catholic Europeans: a few of which were the works of Thomas Moore, Rev. Frederick Faber, John Lingard, Cardinal Wiseman; of the Belgian, Hendrik Conscience; of the French, Chateaubriand's Genius of Christianity; Balmes' Protestantism and Catholicity Compared, from the Spanish. He continued the Metropolitan Catholic Almanac and Laity's Directory and was publisher of several Catholic magazines including one for young people, The Catholic Youth's Magazine, 1857-61. Mr. Murphy was twice honored by the Holy See: for the timely publishing and well executed printing of the Definition of the Dogma of the Immaculate Conception, he received a gold medal and a letter from His Holiness, Pius IX; in 1855 for his Acts and Decrees of the Second Plenary Council of Baltimore, he was honored with the title "typographer to the Apostolic See" by the same pontiff.

Mr. Murphy died May 27, 1880. He was succeeded by his son Frank K. Murphy. His firm is still an important one among Catholic publishers. Though more conservative in its choice of publications than some of the newer firms it can be depended upon to supply seminaries, schools, and the Catholic public with the standard works of Catholic literature in well-printed, well-bound, scrupulously accurate editions at a reasonable price.

Information concerning John Murphy, unless otherwise stated is from the Dictionary of American biography, 13:352-3.

### WASHINGTON AND GEORGETOWN

In the District of Columbia a little was done in the line of Catholic publishing. Most of these ventures were short-lived, probably on account of the proximity of the more firmly established publishers of Baltimore. Alexander Doyle's name is found in the imprint, Controversy Between the Rev. John Thayer, Catholic Missionary of Boston, and the Rev. John Leslie, Pastor of a Church in Washington, N. H., printed in 1791. In 1791 James Doyle printed The Pious Guide to Prayer and Devotion, The first edition of a prayer book, prepared by American priests.

Joseph Milligan issued several minor titles between 1815 and 1825 while William Duffy of Georgetown printed three works in 1817. The few District of Columbia imprints seem very paltry in comparison with the great number of publications coming from the press today, but in that day of scant provision for Catholic readers they were welcome additions. In this small group of imprints, too, was to be seen the growing tendency toward replacing European works with those of native Catholic writers.

#### BOSTON

Although Boston had long been the center of what little Catholic life existed in New England, the estimated Catholic population of two hundred and eighty in 1800 was hardly sufficient to support a press. A few Catholic works had been printed by general publishers, such as a Roman Catholic Manual, or, Collection of Prayers, Anthems, Hymns, etc., from the firm of Manning & Loring in 1803.

The history of Catholic publishing in Boston centers around Patrick Donahoe,38 who was born on March 17, 1810, in Ireland, emigrated to the United States with his father in 1820, and took up printing and journalism shortly thereafter. Donahoe's connection with Catholic publishing began with the Jesuit, or Catholic Sentinel which had been inaugurated in 1829, later suppressed by Bishop Fenwick. When the printing plant was destroyed by fire in 1835, it was decided to establish a new periodical called the Boston Pilot of which the first issue was dated January 2, 1836, with the joint imprint of H. L. Devereux and P. Donahoe.39

With the founding of the Boston Pilot, Donahoe's real influence began. book publishing business grew out of Donahoe's journalistic ventures with the reprinting of the Roman Catholic Manual (1836) cited above. Although the Pilot would scarcely be considered a Catholic periodical today, it was distinctly pro-Irish and pro-Catholic in its initial years, when most of the secular newspapers were strongly biased against Ireland and the Catholic Church. In its columns many Irish and Irish American Catholics were given the opportunity of self-expression denied them at that time in the secular press. Anna Hanson Dorsey, Thomas D'Arcy McGee, John Boyle O'Reilly, Louise Imogen Guiney were probably the best known of these contributors. Donahoe led the publishers in the field of Catholic fiction and biography, and sold, in spite of the fact that they were Catholic publications, a re-

Finotti, J. M. Bibliographia Catholica Americana, p. 135 and 169. New York, Catholic Publication House, 1872.

Information concerning Patrick Donahoe, unless otherwise stated, is from the Dictionary of American biography, 5:361-2. 1930.

Folk, P. T. Pioneer Catholic journalism, p. 117. New York, United States Catholic Historical Society, 1930.

markable number of copies of some of these works. He did not confine his publications to Catholic Irish and American authors, but republished also the works of such English Catholics as Cardinals Wiseman and Newman and a few translations of Catholic works originally in foreign languages.

By 1872 Donahoe was the richest and most influential Catholic in New England. Then came disaster upon disaster. His publishing business was wiped out in the great Boston Fire, November, 1872, his bank failed, and his bookstore was destroyed in a second fire eleven days after the first. The Pilot was re-established on Boylston Street but before six months had passed it was again destroyed by fire. Nothing better illustrated the courageous spirit and unquenchable humor of Mr. Donahoe than the terms in which he announced this latest disaster to his subscribers:

"When a fire comes to Boston nowadays, it comes looking around all the corners for its old friend the Pilot. It is evident that the fire has a rare appreciation of a good newspaper and a good companion to pass a brilliant hour. Nevertheless we do not want to appear too light-hearted on this occasion; it might lead people to think that a fire was not of much account anyway. Of course we are used to being burnt out and it does not affect us much after the first mouthful of smoke and cinders. But when it comes to us three times in seven months, we protest. We are not salamanders; the oldest phoenix of them all would get sick of such a gaudy dissipation. For the remainder of our lives in Boston we want the fire to leave us severely alone."40

Although his words were cheeful, Donahoe's heart must have been heavy. Through three fires he had lost more

than \$350,000.00. Archbishop Williams, as a small return for Donahoe's gifts to Catholic charities, purchased the Pilot in 1876 to help pay the bank's depositors, Two yeas later Donahoe started Donahoe's Magazine, a monthly periodical devoted to Catholic and Irish-American interests. In 1891, his heroic efforts to rebuild his fortunes were crowned with the repurchase of the Pilot, and he resumed its control with all his old-time enthusiasm. In 1893, the University of Notre Dame conferred on him the Laetare Medal, and in 1894 he was given a public banquet by his admiring townsmen. He died March 18, 1901. The charm of his personality, his unstinting charity, his inflexible honesty must have contributed as much as his publications to a better feeling toward the Catholics, and a more sympathetic appreciation of their faith. His publications kept alive in the breasts of his coreligionists a knowledge and understanding of their faith, pride in the achievements of their race, and a desire to contribute toward an American Catholic culture.

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The limited field of Catholic publishing in Boston was filled for so many years by the activities of the dynamic Donahoe that there was little scope for others in that field. Patrick Mooney is mentioned as the publisher of a Vade Mecum<sup>41</sup> while Charles T. Young is credited with the issue of The Catholic Spiritual Prayer Book (1838).<sup>42</sup> Several other publications are mentioned but no copies have been located nor is anything known of their reputed publishers.

(To be continued)

United States Catholic almanac, 1835, p. 152. Baltimore, Myres, 1835.

<sup>42.</sup> Wright, John. Early prayerbooks of America, p. 23. St. Paul, Priv., printed, 1896.

<sup>40.</sup> Ibid. p. 1734. Quoted from the Pilot.

### Editorial Page

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### CAMPAIGN FOR MEMBERS

"The modern world is a world of desocialized individuals, as the Holy Father has insisted in Quadragesimo Anno. The old communities have been broken or perverted or reduced. The great mass movements of modern politics are symptomatic of the insecurity and loneliness which had overtaken the desocialized individual. Men seek companionship. It is natural for men to live in a fellowship. And the Christian fellowship is better than any other which men can know, because it is a fellowship elevated into the life of the Mystical Body of Christ. It is the task of Catholic Action to extend that fellowship. But we can extend it only if we intensify its meanings in ourselves and give them concrete expression in our life and acts.

The one solution to the social problem, to all the problems of man's inhumanity to man, is in the extension of the Christian community and the reign of Christian values and sanctions. We must grow a new society, a Christian commonwealth. We can begin to grow wherever two or three or four are joined together in His Name." (Paul McGuire, in Restoring all things; a guide to Catholic Action, p. 199-200. Sheed and Ward, 1938.)

Catholic librarians should adapt this message to their own situations. We have many reasons for organization, the first of which is implied in man's need for fellowship: religious, professional, and social. As workers in Catholic institutions our backgrounds and problems are similar, our number is sufficient to justify a separate organization. Secondly, most

of us are connected with educational institutions which do not exist in a vacuum but are part of a general educational system in which accrediting agencies, state departments of education, and special groups are advocating programs, sponsoring legislation, applying standards, and making recommendations which may not accord with principles of Catholic education. An individual in such a system counts for little. A national organization, with active regional groups and local units, with capable officers, and its own periodical, can develop a program for positive, continuous, effective action, can definitely impress Catholic ideals upon our fellow-librarians and fellow-educa-

It is the duty and function of the Catholic Library Association to advance the cause of professional training, to assist in the determination of library standards, to spread Catholic literature. Such a program depends upon the work of individual members, acting in unison. Criticism we expect but let it be open, frank criticism, given and received in the spirit of charity.

We now have a strong nucleus of professionally trained librarians and of experienced librarians who have acquired their knowledge entirely in service. We still need many new members, particularly from the secondary school and the public library fields. In order to enroll new members we need an active membership campaign, directed by a national committee, with energetic individuals working in every major city. We must make a thorough canvass of the secondary school field, diocese by diocese. Such a campaign will be assisted in every way by The Catholic Library World.

We frequently receive biographical pamphlets from book publishers such as Bess Streeter Aldrich; Novelist, by Blanche Colton Williams, issued by Appleton-Century. Our Catholic publishers might experiment in the same field. Certainly such pamphlets would be in demand at literature exhibits. A small charge of ten cents would carry the cost of printing.

### NEW UNIT

As we go to press the President announces receipt of twenty-one new memberships from the Northwest group with an application for the establishment of The Oregon-Washington Unit of C.L.A. under the Acting Chairmanship of Brother David, C.S.C., Librarian, University of Portland. We welcome our new colleagues whose work we have always followed with the greatest of interest and admiration.

While many publishers furnish 3x5 cards describing their new books, the International Textbook Company of Scranton, Pa., is the only one to include L.C. card numbers on each card.

### "LET YOUR LIGHT SHINE BEFORE MEN"

(Concluded from page 152)

included every book in the library written by a Catholic regardless of the fact that the subjects were as far fetched as bridgewhist and amateur dramatics.

The study clubs which flourish today in many dioceses as part of the program of Catholic Action likewise offer a splendid field for the missionary activities of the Catholic librarian who would do something to assist the Bureau of Information. In addition the librarian has access to many periodicals and it may be taken for granted that these are glanced at by those who handle them although they may not be thoroughly read. If in these periodicals the librarian finds false or misleading matter concerning the Church she should bring this to the attention of the Diocesan Director of Information.

From all of this it may be seen that the program of the Bureau of Information is broad and that its possibilities are almost without limit. If the task it has assumed is to be accomplished successfully there must be intelligent lay cooperation. It fits perfectly into the program of Catholic Action as this has been defined by the Holy Father. By making the Church and its teachings better known to those outside the fold, Catholics are only obeying the injunction of Christ Who gave to the Church its mission of teaching all nations. The time has come when we Catholics, acting under proper ecclesiastical authority, should by word as well as example spread the light of Truth among men. Our divine authority for this is Our Lord Himself who said: "Let your light so shine before men that they may see your good works and glorify your Father who is in Heaven."

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### News and Notes

### OFFICIAL ANNOUNCEMENTS

We present an abstract of recent decisions of the President and Executive Council.<sup>1</sup>

### ADVISORY BOARD

The chairmen of committees, boards, and round tables, as well as the Managing Editor of C. P. I., and the Editor of C. L. W., are granted membership on the Advisory Board. (No. 67, June 13-17, 1938.)

### CATHOLIC PERIODICAL INDEX

The following C. P. I. Advisory Board has been appointed to assist the Managing Editor (Mr. Leavey) and the Executive Council in matters of policy and decisions (No. 70, June 13-17, 1938):

Miss Marie Calvo

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Brother A. Thomas

Mr. William A. Gillard

Mr. Laurence Leavey, Secretary ex officio.

William A. FitzGerald, Ph.D., Chairman, Brooklyn Prepartory Library, Brooklyn, N. Y.

COMMITTEE ON A LIST OF BOOKS FOR HIGH SCHOOLS

The resignation of Sister M. Louise is accepted and Miss Mary Devereaux is appointed to the chairmanship. (No. 79. Jan. 27, 1939.) This committee will collaborate with a similar committee of the N.C.E.A., headed by Reverend B. B. Myers, O.P., Fenwick High School, Chicago.

### REGIONAL CONFERENCES

The applications of the following groups of members of C.L.A. for the establishment of local or regional organizations were approved (No. 77, June 13-17, 1938.):

Colorado, Kansas, Nebraska, Oklahoma and Western Missouri (including Wichita Diocesan Unit).

Illinois

Minnesota-Dakota

Northern Ohio

Western New York

Wisconsin

Wichita Diocese

Brooklyn-Long Island

New York (Manhattan)-New Jersey.

These definitions have been adopted: A Unit is a group of members of C.L.A. within a defined area, such as a locality, a diocese, or, where members are few and scattered, a larger geographical area. A Joint Session of such units (by name) is a meeting of a few units in close proximity. A Regional Conference is a meeting made up of a number of units within a rather large geographical area, such as Eastern States, Midwestern States, Southern States, etc. (No. 77, B, C, D. Dec. 12, 1938.)

### COMMITTEE ON LIBRARY TRAINING AGENCIES

Sister M. Norberta, I.H.M., Marywood College, Scranton, has been appointed to this committee to replace Sister M. Reparata, O.P., Rosary College, Chicago,

<sup>1</sup> Previous decisions were carried in November, 1938, pp. 65-70, and in later issues as news notes.

who is now teaching at the Vatican School of Library Science.

### COMMITTEE ON PUBLICITY

Miss Edith Jarboe of the N.C.W.C., Washington, has resigned because of additional duties recently assigned. The chairmanship has been filled by the appointment of Sister M. Florence, O.S.B., Librarian, Mount St. Scholastica College, Atchison.

### NORTHWEST UNIT MEETS

Out of the Far West comes the report from Sister M. Albertina, O.P., that the Fifth Annual Meeting of the Northwest Catholic Library Association attracted over 200 persons to Holy Angels High School on December 27, 1938. In opening the sessions, Bishop Shaughnessy of Seattle expressed his approval of the meeting and stressed the importance of cataloging even the smallest libraries. In examining the extensive program we note that the chairman went outside the library profession for speakers, thus greatly increasing its value, for example, Mr. George E. Flood, president of the Catholic Truth Society of Seattle, spoke on "Library Objectives of the Catholic Truth Society", and Rev. Francis Pope, chaplain of the University of Washington Newman Club, discussed "Papal Encyclicals". Representatives of the Seattle Public Library addressed the Secondary and the Elementary Sections.

Any member of the C.L.A. who wishes to dispose of a copy of the Sept.-Dec. 1937 issue of the World should correspond with Mr. R. J. Lingel of the New York Public Library. Perhaps some member in the New York area would donate this issue so that their file will be complete.

Twenty members of the Catholic Library Association met informally at luncheon, December 29, 1938, at the Knickerbocker Hotel, Chicago. Meetings of the Catholic Historical Association and the American Library Association had attracted many librarians to Chicago during the last week of December. Four members of the executive board were present: the Rev. Colman J. Farrell, O. S.B., the Rev. Paul J. Foik, C.S.C., Rev. Francis A. Mullin, and Miss Mary C. Devereaux.

Informal talks were made by Father Farrell and Father Foik. Father Mullin outlined the program for the meeting of the Catholic Library Association which will be held in April, 1939 in Washington, D. C.

The February meeting of the Western New York Catholic Librarians Conference will be held on the 18th at Mount St. Mary Academy, Kenmore, New York, instead of the 11th as previously announced. At this meeting Paul R. Conroy, professor of history at Canisius College, will speak on "Geography in the Teaching of History".

Canisius High School, Buffalo, New York, will hold its second annual Book Fair, February 12-18. The motivating theme is the commemoration of the 400th anniversary of printing on the American continent. Dr. Augustus H. Shearer, librarian of the Grosvenor Library, Buffalo, and former president of the New York Library Association and of the Bibliographical Society of America, will speak on "How Libraries Developed".

MINNESOTA-DAKOTA CONFERENCE

The Fourth Minnesota-Dakota Catholic Library Conference was held on Friday, November 25, 1938, at St. Margaret's Academy, Minneapolis, Minnesota. Sister Edgar, librarian of St. Margaret's, had charge of arrangements, and Reverend Thomas J. Shanahan, librarian of the St. Paul Seminary, presided.

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A series of papers, three of which dealt with Catholic literature, and three others with Catholic library activities, was the principal matter of the program. In addition, dealers' and publishers' exhibits of Catholic books and pamphlets provided a concrete supplement to papers and discussions.

Following the opening prayer, Mother Alice Irene of St. Margaret's welcomed the members of the conference. first paper was on "The Incarnation Parish Library" of Minneapolis, by Miss Kathryn Guimont, who is in charge of the library. Miss Guimont told of the opening of the library, which is in a room off the church vestibule, in 1934. The library is supported by the parish and special gifts from parish societies, and it has no fines, fees, or fixed time limits on books borrowed. It is understood, however, that books are to be returned as soon as the reader can finish with them, and with the aid of an occasional telephone call from the librarian to forgetful patrons, the system has worked satisfactorily. The library does not confine itself to books by Catholic authors, but regards as within its scope any work which is consonant with Catholic ideas.

"The New Hagiography," by Reverend Vincent J. Hope, of St. Stephen's Parish, Minneapolis, was an outline of the types of literature on lives of the saints now available. He discussed the new tech-

nique visible in recent lives of saints with its greater interest in the human side of the servant of God. He divided the new saints' lives into: (1) the general collection, particularly the new Butler's Lives, (2) the dictionary, such as Attwater's Dictionary of Saints, (3) national saints (the English Way and the Irish Way), (4) special groups, such as Delany's Married Saints, (5) abridged collected lives for children, instancing Joan Windham's books, and (6) lives of individual saints by writers who have gained honors in the general field of literature before turning to the saints. These are represented by Chesterton, Hollis, Waugh and Goodier. Biographies by these men have been successful on account of the wedding of "sanctity and artistry" which they embody.

The third paper of the first session was by Mrs. Carol Welch Cracraft, entitled "Catholic Books and the Campus Customer". It described the patrons who buy Catholic books and the classes of Catholic books which sell best in a campus bookstore. The paper brought forth some discussion on efforts being made in other places to put Catholic books before the general public.

Following an adjournment for lunch, the meeting was resumed, and Reverend Max Satory, librarian of St. Mary's College, Winona, Minnesota, gave a summary of the Kansas City meeting in June. He strongly urged that more Catholic librarians assume membership in the C. L.A. and assist the latter to carry on its activities.

The attention of the meeting was directed to two new bibliographies useful to Catholic libraries: Catholic Plays, by the Federal Theatre Project, available at twenty-five cents for each of its two

volumes from the National Service Bureau, 1697 Broadway, New York City; and a *Professional Library List for Teachers*, to be had from the Catholic School Board, 23 E. 51st St., New York City, at ten cents.

"The Liturgy in Pamphlets," by Reverend Roger Schoenbechler, O.S.B., of St. John's Abbey, Collegeville, Minnesota, was a survey of the publications of the Liturgical Press, centered at the Abbey. Liturgy was defined as a necessary means of realizing the ideals set by our religion, and the liturgical movement as a means of educating Catholics to an active participation in the liturgy.

The Ambrosian Round Table, made up of library school students of the College of St. Catherine, St. Paul, had sent Catholic Book Week reminders to Catholic libraries of the Minnesota-Dakota area early in the fall, with the request that reports of activities in each library should be sent in to the Round Table. Miss Helena Lee Corcoran, of the College of St. Catherine, summarized the reports which were received in her paper, "Catholic Book Week Activities, 1938".

"The Borromäusverein Libraries in Germany," by Dr. Theodor Brauer of the College of St. Thomas, St. Paul, was the last discussion on the program. Dr. Brauer had had long experience with these libraries in connection with Catholic trade union activities in Germany, and he described their origin and functioning. At present they represent a movement nearly a century old, with a record punctuated by difficulties as well as substantial achievements. A total of 5525 parish units and 260,650 members

welded together by a central national organization is the picture offered in 1930. The organization has characteristics which in the United States we find divided between book clubs, library associations. discussion groups, and schools. In 1925 was begun the "book community", by the terms of which each member of the association received three books a year as well as a regular information sheet; a library school was founded in 1921; concentrated lecture courses of from one to two weeks in length are provided by the central organization, and included in these are discussions and debates about new books; likewise, study circles are maintained which have as their aim the formation of Catholic leaders. A feature that seems to parallel our Catholic Press Month is a Book Sunday held once a year, on which special sermons are given in all churches and letters from the bishops are issued to stimulate interest in Catholic books.

Sister Marie Cecilia, director of the Library School, College of St. Catherine, St. Paul, was elected chairman of the Minnesota-Dakota Conference for 1939.

The Catholic Unity League, according to a report by Rev. Bertrand L. Conway, C.S.P., has distributed gratis 1,400,000 books and pamphlets to inquirers, has assembled a loan library of more than 10,000 volumes, and has loaned 189,750 volumes to Catholics during the past twenty-one years. The League has held thirty-seven public meetings and financed ninety-five lecture courses to non-Catholics besides answering a yearly average of 15,000 letters.

### Cataloging and Classification Notes

Edited by Rev. THOMAS J. SHANAHAN, St. Paul Seminary, St. Paul, Minnesota

Catholic Biographical Reference Books

For recent authors, the usual national and trade bibliographies will generally do well enough in supplying a form of name which may be used in the catalog. For literature of an earlier date, however, particularly anything of foreign publication, a variety of works must be used.

The most useful single tool for determining names of Catholic writers in the field of religion (and even in many other fields) is the Catholic encyclopedia. It gives an author's full name, with dates of birth and death, whenever an article is devoted to him. For writers of recent times, first names are not translated, but generally are given in the language of the country to which the person belonged. This, of course, is the form desired in the catalog. In particular, the index volume should not be overlooked, because often it gives the full name of a person who is cited only by his last name in the text volumes (e. g., Giuseppe Balestri's first name is not supplied in the three references made to him in the text, but it is given in the index volume).

Additional assistance is to be had in Hurter's Nomenclator literarius, but first names are given in Latin. The series of large French encyclopedias: Cabrol's Dictionnaire de archéologie, Vigouroux's Dictionnaire de la Bible, the Dictionnaire de théologie catholique, etc., can often be

depended on for names of writers in the field covered by the particular encyclopedia, but in many cases, the first names of non-French writers are given in the French form. The D. N. B. and Gillow's Literary and biographical history of the English Catholics supply names of English Catholic writers no longer living, and the Catholic who's who and year book may serve as a supplement for living authors. Many names are passed by, never-The American Catholic who's theless. who should be consulted for living American writers whom the trade bibliographies do not include.

For German theological writers up to the end of the last century, the most consistently reliable source has been Herder's Konversationslexikon (3d ed.). A Catholic library which owns one of these sets can well afford to keep it for this purpose alone. I have not used the new edition, Der grosse Herder, but it should serve the same end even more thoroughly.

Theologians who have written also in the field of philosophy may be found in Baldwin's Dictionary of philosophy and psychology. General encyclopedias (Americana, Britannica, etc.) occasionally prove useful, and also the Encyclopedia of religion and ethics, but these are best left to the end of a search after more likely sources have failed to give the desired information.

### CATHOLIC SOCIAL MOVEMENT

(Concluded from page 158)

with numerous chuckles — of the "do's" and "don'ts" of the social graces needed by our high school Romeos and Juliets. But in order to preclude convention and courtesy being mere surface polish and external veneer, we seek a true criterion for good manners and find it, from a natural viewpoint, in the simple rhyme

Politeness is to do and say

The kindest thing in the kindest way. When we place this kindness on a supernatural basis, have any of us the least excuse for not having the most exquisite manners since He Who is our Model is Divine Charity?

Many of the girls were interested in learning of the qualities which distinguish ladies and gentlemen from other beings of coarser mould.

To maintain one's poise even under great stress is recognized as one of the marks of a real lady. A raging storm, inundation of a large portion of Galveston, terror on all sides—surely these constitute great stress! When, then, we find in the book entitled A Light Shining<sup>24</sup> Mother Mary Joseph calmly directing her nuns to stand at second-story windows to grasp human beings hurtling past in the raging waters; when we find her restoring peace among the panic-stricken refugees; when we see her, still calm, administering the sacrament of Baptism to all who wish it-surely we recognize not only the heroine she was proclaimed in the secular press, but above all a ladyin the fullest sense of the term!

For a real gentleman, the girls were made acquainted with the Roman soldier. Varrus, in Barter.25 Having met the mother of Judas, and learning that she has not yet heard of the part her son has played in the capture of Christ, Varrus allows her to accuse him of the crime of deicide - even in the presence of his sweetheart - and when Mary Magdalen seeks to vindicate him, he prevents her from denouncing Judas as the guilty one. His consideration for the mother seeking her Judas whom she describes as "good and kind and loyal to the Master - and brave - braver than a lion" justifies his reply, "Woman, I have never met him. Truly I am sorry. If I ever cross his path, I will inform him of thy search."

We have tried to show how we correlated a reading program with the course in Christian Social Living; how we created an appreciation of good literature; how we aroused interest in fiction, drama, essay, travel and biography. Because they were associated with an actual life experience, books which would ordinarily be considered above the high school level, books which would have been passed up on the shelf as uninteresting, made the rounds of the seventy members of the class - and frequently even went outside the group, for we often heard such comments as, "Mother and Daddy read this, They had no idea that Catholic literature could be as grand as this!" or "My non-Catholic friend thought this was 'keen'!" With these tangible results surely the library has proved its place in, and its obligation to, the Catholic Social Movement.

<sup>24</sup> Johnston, S. M. A light shining. Benziger, 1937. 415p.

<sup>25</sup> Nagle, Urban. Barter. Longmans, 1929. 92p.

### New Books

#### BOOK CLUB SELECTIONS

CATHOLIC BOOK CLUB

January, 1939.

Fitzsimons, John and McGuire, Paul. Restoring all things: a guide to Catholic Ac-tion. Sheed & Ward. \$2.00. Annotation given below in the Religion section.

SPIRITUAL BOOK ASSOCIATES

February, 1939.

OLDMEADOW, ERNEST. Catholic layman's yearbook. Spiritual Book Associates. \$3.00.

#### REFERENCE

CHAFFURIN, LOUIS. Dictionnaire francais-anglais. Paris, Larousse; New York, F. S. Crofts & Co. CHAFFURIN, LOUIS.

Gives the pronunciation of main words and of defin-ing words, gender, conjugation, rules of grammar, and phrases, etc., used in conversation. Pocket size.

#### PHILOSOPHY

BITTLE, CELESTINE N., O.M.CAP. The domain of eing: ontology. Bruce. \$2.60.

Textbook in ontology, or general metaphysics. A summary and list of readings concludes each chapter. Glossary of terms, bibliography, and index. being: ontology.

OSGNIACH, AUGUSTINE J., O.S.B. The analysis of objects; or, The four principal categories. An historico-critical analysis in the light of scholastic philosophy. With a foreword by the Rt. Rev. Msgr. Fulton J. Sheen. Joseph F. Wagner,

Inc.

"An attempt to bring to light the genuine doctrine on these fundamental categories (substance, quantity, quality, and relation) as taught by the great masters of the golden era of Scholasticism." Conflicting views are evaluated. Glossary and index.

#### RELIGION

Bussard, Paul. Staircase to a star. P. J. Kenedy.

Exquisitely written essays, mostly in philosophical dis-logue, on aspects of life and conduct, such as the pursuit of pleasure, emphasizing the approach to "The Shining City" of heaven.

FITZSIMONS, JOHN and McGuire, Paul. Restoring all things; a guide to Catholic Action.

& Ward. \$2.00. is Ward. \$2.00.
Contents: Catholic Action and the Mystical Body, by R. P. Chenu, O.P. Catholic Action and the liturgy, by Dom G. Lefebvre, O.S.B. Catholic Action and the priest, by Canon Glorieux. The world scene of Catholic Action, by the editors. Catholic Action in Italy, by Rev. J. Carroll-Abbing. Catholic Action in Belgium, and, Catholic Action in France, by Rev. J. Fitzsimons. Formation technique, by Paul McGuire. A symposium and handbook, outlining history and principles of the lay apostolate, with methods of organization. The directions and bibliographical notes in the chapter on "Formation Technique" should be expanded, and a general bibliography and index added. GRAEF, RICHARD, C.S.SP. Yes, Father. Tr. from the German by the Rev. Tarcisius Rattler, O. S.A. Frederick Pustet Co., Inc. \$2.50.

"Practical guide of souls . . . through self-surrender to the will of God." Meditative essays, with frequent

Biblical quotations.

PETER JULIAN EYMARD, BLESSED. The Real Pres-

ence. Eucharistic meditations. Sentinel Press, 194 E. 76th St., New York City. \$1.00.

"A collection of sermons that deal almost exclusively with the wonders operated by our Lord's love in the Eucharist." Blessed Peter was the founder of the Fathers of the Blessed Sacrament.

RING, GEORGE C., S.J. Gods of the Gentiles: non-Jewish cultural religions of antiquity. Bruce. \$3.50.

Popular history of the pre-Christian religions (Assyro-Babylonian, Persian, Espyrian, Greek, and Roman), incorporating recent archaeological discoveries. Well-illustrated, with bibliography and index.

Scott, Martin J., S.J. Answer wisely. Loyola

COTT, MARTIN J., S.J. Answer wisely. Loyola University Press. \$1.35. College text designed to present answers to "the questions of sincere inquirers and the charges of hostile critics". The topics deal "with the divinity of Christ and the claims of His Church, with the nature of the soul and the purpose of life", with proper conduct and contemporary philosophy. An appendix includes excerpts from papal encyclicals. Index.

STEUART, R. H. J., S.J. In divers manners. Long-mans, Green. \$2.00. nans, Oreen. \$24.00.

Spiritual essays, with the Incarnation as the theme. Contents: The higher pantheism. God and man. Faith in being. The spirit of His Son. The Word was made Flesh. As He said. If Christ be not risen. The Paraclete. Love Incarnate. The law. As it is in heaven. The hope of our calling. What's a heaven for? Beart prograit. heaven. The ho

Wesseling, Theodore, O.S.B. Liturgy and life.
Longmans, Green. \$1.40.
Designed to show the import of the liturgy, its moral value, and "the possibilities contained in the Liturgy when considered (as it should be) as a world conception", stressing snity and peace, rather than individualism and conflict.

### SOCIOLOGY

Brown, Stephen J., S.J. Poison and balm. Dublin, Browne and Nolan. 5 shillings. Contrasts Catholicism with atheirn and Communism in their conception of the human person, the home, laboring classes and the poor, religion and the Church. Three page list of "Communist Literature Circulating in Ireland".

CATHOLIC CENTRAL VEREIN OF AMERICA. Official record of the Proceedings of the eighty-third convention held at Bethlehem, Pa., August 20th to 24, 1938. St. Paul, Minn., Wanderer Print-

O. Contents explained by title. We quote from page 127:
"The General Library, devoted to Apologetics, Sociology, History, Economics, Philosophy and related subjects, now contains 14,742 books, 10,449 pamphlets, 2,217 bound magazines, 439 unbound magazines, 197

bound newspapers, and 118 unbound newspapers— total 28,162 items. The Historical Library contains 3,503 books, 3,270 pamphlets, 764 bound magazines, 48 unbound magazines, 414 bound newspapers, and 100 unbound newspapers—total 8,099. Grand total, both libraries: 36,261.

FAHEY, DENIS, C.S.SP. The Mystical Body of Christ in the modern world. With a prefatory letter from the Most Rev. J. Kinane, Bishop of Waterford and Lismore. Dublin, Browne and Nolan. 7s 6d.

Purports "to deal, from the theological, philosophical and historical standpoint, with the modern revolt against the divine plan for the organization of human society . . Deals at length with the various errors and the various forces which at present menace the divinely-constituted social order". A considerable portion of the book is devoted to Communism, Freemasonry and the Jewish power in the world today.

#### **EDUCATION**

MURRAY, (SISTER) M. TERESA GERTRUDE, O.S.B. Vocational guidance in Catholic secondary schools. A study of development and present status. Teachers College, Columbia University. \$1.60. (Contributions to education, no. 754.)

Contents: Statement of problem and method of investigation. Vocational guidance as portrayed in Catholic educational literature. Previous investigations relative to vocational guidance in Catholic secondary schools. Scope and trends of Catholic secondary education. Present status of vocational guidance in Catholic high schools. Conclusions. Facilities for training counselors under Catholic auspices. Recommendations. Bibliography.

#### JUVENILE

DELEHANTY, FRANCES W. They go to Mass: Introibo ad altare Dei. Longmans, Green. \$1.25. Beautifully illustrated explanation of the Mass, accompanied by extracts from the Latin liturgy. For children. Washable cover.

GLASS, (SISTER) M. FIDES, S.C. The prince who gave his gold away. A story of the Russian prince, Demetrius Gallitzin. Told for boys and girls . . . with pen sketches by the author. B. Herder Book Co. \$2.00.

Historical novel of the Russian prince, who became the well-known American "Pastor of the Alleghanies" His books were among the first Catholic Americana. Based upon the biography by Sarah Brownson.

#### LITERATURE AND FICTION

EULALIA, (SISTER) MARY, R.S.M. Vintage and other poems. St. Anthony Guild Press, \$1.50.
Fifteen sonners and thirty-seven other lyrics in varied verse forms, spiritual in tone, ranging in content from Mary to Martha.

HALLACK, CECILY. The happiness of Father Happé. P. J. Kenedy. \$1.50. Lively short stories centering around Father Savinius Happé, O.S.F.C., jovial scientist and happy priest. "Father Happé, Communist" is worth the price of the book. The author died very recently.

#### HISTORY

Bernhart, Joseph. The Vatican as a world power. Tr. by George N. Shuster. Longmans, Green. \$4.00.

History and interpretation of the Papacy from the beginnings to the time of Pius X. A concluding chapter discusses the Curia; an appendix gives a "Chronological List of Popes". Translated from the second German edition. second German edition.

BILLINGTON, RAY ALLEN. The Protestant Crusade, 1800-1860. A study of the origins of American nativism. Macmillan. \$5.00.

History of the anti-Catholic, anti-foreign feeling in the United States from 1800 to 1860, written by a non-Catholic. For detailed account, see the Book Review section of this issue.

section of this issue.

section of this issue.

MATHEW, DAVID. The Jacobean age. With illustrations. Longmans, Green. \$5.00.

"A study of the historical setting of the first quarter of the seventeenth century in England, that period in which the nature of the English contribution to the life of Virginia and Maryland can best be examined.

... This present book deals with what may be roughly called the Cavalier as opposed to the Purian tradition in the states of the eastern seaboard." This volume will "be followed by one dealing with The Early Carolines in which the sectual setting of the voyages to Maryland and the English background to the New England States will be considered." Considerable use was made of unpublished, uncalendated Haffield House MSS, for the years 1606-1612.

U. S. CATHOLIC HISTORICAL SOCIETY. Historical records and studies, volume XXIX. U.S. Cath-

olic Historical Society.

Partial contents: The Constitution and the Church. A century of Catholicism in the Oregon country. The first New England nuns. St. Bonaventure College and the Friedsam Memorial Library. Father Joseph Fischet, S.J. James G. Blaine's religion. American Catholic universities. Tales of Old New York: Mother Seton's residences—a once famous school.

### NORTHERN OHIO UNIT MEETS

Eighty delegates of the Catholic Librarians of Northern Ohio unit representing 18 cities attended the 1938 annual meeting at Central Catholic High School of Toledo on November 23, 1938. The success of the meeting is largely attributed to the efficient chairmanship of Sister St. Ann, librarian of St. Joseph Academy, Lakewood.

Half of the 34 delegates from Toledo were lay registrants representing the libraries of the local university, colleges, nursing schools, main and branch public libraries. Cleveland sent 11 delegates; Tiffin and Lima, 4; Akron, 3; Garfield Heights, Mansfield, Sylvania and South Euclid, 2 each; Canton, Delphos, Fostoria, Lakewood, Norwalk, 1 each. There were also 2 delegates from Adrian and Detroit, and 1 from Hillsdale, Michigan.

These notes are culled from the News Letter of the Northern Ohio unit, a mimeographed publication of which the first number was issued in January, 1939.

### **Book Reviews**

Initiating research in Catholic schools. By Burton Confrey. Magnificat Press, 1938. Pp. 168. \$2.00.

In reviewing this book we are somewhat puzzled by its purpose which seems divided between furnishing a guide to graduate students in preparing research theses, and instructing undergraduates in the elements of writing acceptable term papers. A manual that gives only a "Partial List of the Dewey Decimal Classification" (which should be spelled "Clasification"), completely omits an evaluation of the Library of Congress scheme (used in most scholarly libraries), neglects the implications of microphotography except for the slightest reference on page 60 to a firm no longer in existence, gives an incorrect method of citing bibliographical footnotes, and lacks complete bibliographical information in almost every reference, will be of little value in graduate study.

For the bibliographical sections and the introduction to the use of libraries we prefer O'Rourke's Library handbook for Catholic readers (Rev. ed. Bruce, 1937). A book which might have served as a model is Alexander's How to locate educational information and data (Teachers College, 1935). Our opinion is that Initiating research contains a few stimulating suggestions on location of suitable topics for intensive study but that as a whole it is an incomplete and inaccurate guide for graduate or undergraduate students.

By way of introduction; a book list for young people, compiled by a joint committee of the A.L.A. and the N.E.A. Chicago, American Library Assn., 1938. \$0.65.

Not just another book list, but rather many in one. To those familiar with reading lists for adolescents, an examination of this checklist of recreational reading reveals about 1200 titles garnered from many sources and reflecting the characteristics of a favorite few in a marked degree. There is in it the scope of the New York Public Library annual January issue of the Bulletin—Books for young people, compiled by Miss

Mabel Williams, as well as the Cleveland Public Library's By way of introduction, with its new books and old; there is in it too the adolescent reading interest spread over Adventure and Mystery, Home Life and Romance, The World Today and Yesterday, Humor balanced by Science, College and School Stories, and lastly an excellent list of books on Sports and Hobbies. The annotations are well done and reflect the work of the Cleveland staff particularly. The unanimity of opinion concerning adolescent choice-and the lists must answer that question since they are the result of work among adolescents in the public libraries named as well as others equally prominent, is a heartening guarantee to the librarian, especially the school librarian in the matter of selection and guidance.

C.L.A. members will welcome the appearance

### **BOOKS AT SPECIAL PRICE**

BOOKLOVER'S SHAKESPEARE. 20 VOLS. (\$19.50) NEW. \$12.00

CATHOLIC ENCYCLOPEDIA. ED. C. G. HERBERMANN. 16 VOLS. ¼ LEA. HEAVY PAPER. 1913. FINE CONDITION. \$40.00

JEWISH ENCYCLOPEDIA. 12 VOLS. CLOTH. FUNK. 1901. FINE CONDITION. \$50

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on the list of such authors as Belloc, Chesterton, Dimnet, O'Donnell, O'Sullivan, Noyes, Repplier and Yeo while at the same time they regret the omission of Borden, Dudley, Bazin, MacManus, Dinnis, Kaye-Smith and others. On the whole the list is splendid but it will never be a substitute for the out-of-print prescription list compiled by the Cleveland staff several years ago on what to read before and after a specific work, and from which many of the annotations for the above were taken.

A.L.A. Catalog 1932-1936; an annotated list of approximately 4,000 titles. Edited by Marion Horton. Chicago, American Library Association, 1938. Pp. viii, 357. \$5.00.

This review will be limited to an examination of the recommended titles to determine inclusion of works by Catholic authors since the reviews in other library periodicals will analyze the Catalog from the secular viewpoint. In general, we wish to state that the format is on a par with previous volumes, that is, excellent, the annotations are good, and the index is very satisfactory.

During 1935 and 1936 readers of the weekly America participated in a poll to choose fifteen outstanding American Catholic writers of books and twenty-five non-Americans. These forty authors, to be designated as the Contemporary Immortals, were to be included in the Permanent Gallery of Living Catholic Authors established at Webster College, Webster Groves, Missouri. At the present time there are twenty-one foreign Catholic authors and thirteen American authors in the Permanent Gallery.

Since these thirty-four authors represent our best Catholic talent, we propose to test the A.L.A. Catalog 1932-1936 by comparing their publications with actual inclusions. Beginning with the American group we find that six books by five authors are included. The eight American Catholic authors who are completely omitted are Feeney, Gillis, Guilday, Madeleva, Sargent, Sheen, W. T. Walsh and H. C. White, all of whom have published one or more books during this five year period with the exception of Msgr. Guilday, who edited two symposia for the American Catholic Historical Association. These eight authors published twenty-four books, almost all of which were sufficiently popular and certainly of the literary excellence required for inclusion. Monsignor Sheen aided in the selection of the

Fifty Best Religious Books, 1937-38 and yet none of his seven publications are among the 4,000.

Turning to the foreign group of twenty-one authors, the Catalog includes eighteen titles by eight authors and omits the following completely: Adam, Claudel, Ghéon, Goodier, Hollis, Jorgensen, Knox, D. B. W. Lewis, Lunn, Maritain, Martindale, Noyes and Papini. Of the eighteen titles included, seven are by Belloc and three by Undset. The eight authors, whose eighteen titles were given, published forty-five books from 1932 to 1936 while the thirteen who were omitted issued fifty-four books. We feel that at least one publication by each of these authors would have enriched the Catalog considerably. While we are discussing foreign authors, we might note that none of the encyclicals of Pope Pius XI are mentioned.

We did not attempt to check each of the 4,000 titles but we examined two sections rather closely. In the Religion section, of 116 titles from 200 to 289, we find four books by Catholics, plus Seldes' The Vatican, which is very acceptable. In the field of Sociology there have been many excellent Catholic publications such as Furfey's Fire on the earth and Nell-Breuning's Reorganization of social economy which we fail to discover here.

Our conclusion is that the A.L.A. Catalog 1932-1936 does not adequately represent Catholic books and that it should do so in order to be called an impartial list. We do not ask that every book included in The book survey of the Cardinal's Literature Committee be included but we certainly feel that twenty-one of our leading writers should not have been completely ignored. Since the works of our best authors have not been given, we have not felt it necessary to compare the Catalog with the publications of the hundreds of other Catholic authors whose names will be found in The 1939 Franciscan Almanac, pages 310-316.

The Protestant Crusade, 1800-1860. A study of the origins of American nativism. By Ray Allen Billington. New York, The Macmillan Company, 1938. Pp. viii, 514. \$5.00.

Dr. Billington's is a scholarly yet almost exciting unfolding of the ways of anti-Catholic prejudice, propaganda, and barely prevented persecution in America before 1860. At first ignorant but sincere prejudice, then propaganda, often deliberately dishonest and mercenary, then church burnings—so spread and spreads the spidery web of persecution.

### SELF IMPROVEMENT

BY RUDOLF ALLERS, M.D., Ph.D. Professor of Psychology Catholic University of America 12mo, CLOTH. NET, \$2.50. POSTAGE, 3c.

### MARRIAGE A GREAT SACRAMENT IN CHRIST

INSTRUCTIONS FOR THE MARRIED AND FOR THOSE WHO CONTEMPLATE MARRIAGE
BY THE MOST REVEREND FRANZ VON STRENG Bishop of Solothurn TRANSLATED AND EDITED BY THE REV. CHARLES P. BRUEHL, PH.D.
12mo, CLOTH. NET. \$1.50. POSTAGE, 3c.

### "OFFICIUM PARVUM BEATAE MARIAE VIRGINIS"

ACCORDING TO THE ROMAN BREVIARY
BY DOM SIGISMUND DE COURTEN
WITH RUBRICS IN ENGLISH
MINIATURE EDITION, 64MO, 2x2½ INCHES,
¼ INCH THICK.
CLOTH, RED EDGES. NET, \$0.40. POSTAGE, 3c.
FLEXIBLE LEATHER. NET, \$0.75. POSTAGE, 3c.

### THE THREE HOURS' AGONY FOR SISTERS

By REV. EUGENE J. CRAWFORD, M.A.
Assistant to the Visitor General of Religious Communities of the Diocese of Brooklyn. Chaplain of the Queen of the Rosary Novitiate, Amityville, New York.

12MO, CLOTH. NET, \$1.75. POSTAGE, 3c.

### PHILOSOPHY IN THE MAKING

A STUDY IN WONDER AND ORDER
BY ANDRE BREMOND, S.J.
Professor of Philosophy
Maison St. Louis, Island of Jersey, England
12NO, CLOTH AND BOARD. NET, \$1.75.
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BOOK SHOP, INC. 18 Beacon St. Boston, Mass. Once evil propaganda was loosed truth seemed almost helpless against it. One gets the impression that the beginning invariably was born of ignorant, sometimes even high-minded prejudice. There seemed to be a real and honest fear that the Catholic Church because strongest in autocratic monarchical countries, such as old Austria, was antagonistic to Christian democracy. This fear was then exploited by mercenary and unscrupulous interests.

For us today two lessons or warnings can be drawn from the book. Catholics must never appear to be on the side of autocracy, oppression, and injustice, as their leaders in many monarchical Catholic countries undoubtedly often appeared to be. And Catholics must maintain and improve their informational service—a better and better press, wise, restrained, scrupulously fair, informed and factual writers and speakers. Incidentally Protestant crusade gives several instances where chip-on-the-shoulder, brass-band pro-Catholic apologetics did at least as much harm as no apologetics at all.

Though this Protestant crusade stopped short of actual persecution yet one cannot help realizing that it did leave some baneful tendencies which will still need to be overcome. The chief one perhaps is a never-quite-slumbering opposition towards, and suspicion of, denominational, especially Catholic, schools. To this ancient suspicion of un-Americanism seems to be traceable the unwillingness to accord Catholic schools any tax support.

Protestant crusade seems almost indispensable for libraries because of its splendid fifty-nine-page bibliography of anti-Catholic publications and its illuminating bibliographical notes attached to every chapter. The bibliography is an expansion of the twenty-one page "Tentative Bibliography of Anti-Catholic Propaganda in the United States (1800-1860)" in The Catholic Historical Review, Vol. XVIII (January 1933), pp. 492-513. Based upon the sampling of a few pages the new bibliography would seem to have about 850 items as against the old one's approximate 420. Furthermore the individual items of the new are somewhat expanded and enriched. The notes furnish a vast quantity of direct source material.

The Protestant crusade in text, notes, and bibliography is a proud example of honest, judicious, and valuable American scholarship.

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